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he has much to say that is tender, sad, and humorous. The period of his connection with the church was one of stirring public events, and he notes the effect of these on the spiritual life of his people. One cannot easily find a book of more varied and charming reminiscences.—FRANKLIN JOHNSON.

Ist die Theologie eine Wissenschaft? Von P. von Schanz. (Stuttgart: Roth, 1900; pp. 24 + 12; M. 0.60.)—*Kirche und theologische Wissenschaft.* Von Johannes Peter. (Leipzig: B. S. Teubner, 1900; pp. 30; M. 0.60.)—*Die Furcht vor dem Denken.* Eine Zugabe zu Hiltys *Glück*, III. Von D. A. Schlatter. (Gütersloh: C. Bertelsmann, 1900; pp. 48.) These three pamphlets are all attempts at a vindication of the character and value of theological science from different points of view. Schanz gives a brief, but clear and interesting, sketch of the views held as to the place of theology from the founding of the university of Tübingen, when theology was *the* science, to its discrediting in the eighteenth century and its utter rejection by positivism and agnosticism, on the one hand, and its attempted rehabilitation under Schleiermacher and Hegel, on the other. The lecturer defends the scientific character of theology on the ground of its universal coexistence with religion and knowledge, of the facts of revelation, and of the fundamental relation of theology to all other sciences. A wholesome discussion.—Peter briefly traverses ground made familiar by Harnack and Loofs in their histories of dogma, but contests the views that the early formations of dogma up to the Athanasian creed amounted to a displacement of Christian revelation by Greek philosophy. He holds that, if modern critical study has made imperative a restatement of such Christian verities as God's relation to the world, Christ, and revelation, theological science is thereby the more indispensable to the church. “The church and science have a sphere of labor in common—the Christian religion. This is not mere thinking reason (Hegel), nor mere feeling (Schleiermacher), nor mere history (Duhm and Bernoulli), but *a relation of person to person*, the relation of the whole man as regards thought, feeling, and will to the personal living God in Jesus Christ.” A very sensible and spirited treatment of the subject.—Schlatter's article appears in *Beiträge zur Förderung christlicher Theologie*, 1900, Heft 1, as a refutation of Hilty's advocacy of the priority of feeling in religion. The controversy as to whether thought, feeling, or will is the fundamental element in the religious life is, of course, interminable. The most valuable part of the essay

is a vigorous refutation of the charge that "already with Paul theology is substituted for facts." This particularly is well worth reading. The style is a little heavy.—GEORGE CROSS.

Present-Day Problems of Christian Thought. By Randolph Harrison McKim. (New York : Whittaker, 1900; pp. 317; \$1.50.) Essays and addresses on a variety of themes are gathered into this volume, and their subjects and contents justify its title. Some of the topics are "Christianity and Buddhism," "Christian Strategy in the Mission Field," "The Incarnation in Relation to Miracle," "The Unity of New Testament Doctrine," "Butler and His Theology," and "The Oberammergau Passion Play." All of these are handled with vigor, sometimes with more vigor than knowledge. A generous spirit is displayed, if somewhat patronizing, toward the advance of modern theological ideas. On the whole, the author is to be classed with the "Evangelicals," and exhibits the robustness of that school, with the usual weakness of it, commonplace ideas coupled with oracular utterance.—GEO. S. GOODSPEED.

Das Wesen des Christentums. Von Adolf Harnack. (Leipzig : Hinrichs, 1900; pp. 189; M. 3.20.) This little volume will enable the busiest man to discover the theological teaching of perhaps the foremost representative of Ritschianism. The first eight lectures admirably illustrate the attempt to get back of the reports about Jesus in the New Testament, to the character and teaching of Jesus himself. This latter alone is the Ritschian "gospel." Harnack sums up the teaching of Jesus in three general phrases: "the kingdom of God and its coming," "God the Father and the infinite worth of the human soul," and "the higher righteousness and the commandment of love." He then discusses the application of the gospel to the problems of asceticism, social and political institutions, culture, Christology, and confession of faith. The last half of the book is an epitome of his famous *History of Dogma*. These lectures were delivered without manuscript, and were reported stenographically by a student. They reproduce, therefore, the spirit and eloquence of direct appeal to an audience. It is not often that the world has access to results of a great scholar's life-work expressed in brief compass and in charming literary style. An English translation is soon to appear. Every theological student and pastor ought to read this notable series of lectures. Even those who distrust the Ritschian movement cannot fail to be